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CURRENT EVENTS AND DISCUSSIONS

A Scientific Substitute for the Doctrine of Tithing.—It is generally recognized that while the doctrine of tithing represents the sound principle of deliberately setting aside a definite percentage of one's income for philanthropic purposes, the proposal that all individuals, regardless of income, should contribute one-tenth is neither practicable nor just. A very elaborate study of the problem of giving has been made by Paul and Dorothy Douglas and Carl S. Joslyn in *What Can a Man Afford?* published as a supplement to the *American Economic Review*, December, 1921. The study includes the examination of the data which are available in regard to living expenses, the various family budgets which have been proposed by economic experts, the figures on benevolent gifts taken from the exemptions claimed on this score on income tax returns, and other items. The results of the inquiry are tabulated in tables indicating what may reasonably be expected in the line of giving, ranging from one-tenth of 1 per cent in the case of the minimum living salary of \$1,250 up to 27 per cent for incomes in the region of \$100,000. Emphasis is also laid on the desirability of investments which serve to enhance the amount of capital without which civilization cannot advance. Percentages of investment are also represented on a graded scale. This study, correlating the problem of gifts to the church and to philanthropies with all the other needs of humanity, is an unusually valuable contribution to a broad understanding of personal obligations. It might very well be carefully studied by pastors, and its use recommended, not simply to increase a sense of responsibility for the support of the church, but also to introduce a wholesome budget system of administering the family income in all directions.

Does the Golden Rule Administer Itself?—Widespread publicity has been given during the past year or more to the experiment which Mr. Arthur Nash made in Cincinnati in organizing his clothing industry according to the Golden Rule. The reports made public seemed to indicate that the Golden Rule in industry was a distinct financial asset. An article by S. Adele Shaw in the *Survey* for March 18 gives the results of a careful expert investigation of the Nash shops. It was discovered that, trusting wholly to the Golden Rule, Mr. Nash had not provided for any form of organization among the employees. He

believed that where the Golden Rule is in force there are no grievances, and hence no necessity for committees of adjustment. As a matter of fact, the investigator discovered that the workers did have certain grievances and that owing to the lack of organization it was extremely difficult to discover any way in which the grievances might be brought to the attention of Mr. Nash. Again, a comparison of the wages paid in the Nash shops with wages generally in the same industry indicates that the Nash employees are not receiving more than the average wage paid in the industry. The fact that Mr. Nash took over one of the worst sweatshops in the city made it possible for him to increase wages enormously as compared with the standards in force when he took the shop, without bringing them to a higher rate than was paid in shops which had responded to the pressure of demands from the wage-earners. It would seem that even the Golden Rule cannot be left to work itself, but that the careful planning of organizations for the adjustment of relations is as necessary in a Golden Rule shop as in any other.

The Death of Professor Wilhelm Herrmann.—For thirty or forty years the most notable exponent of the Ritschlian theology has been Professor Wilhelm Herrmann, who taught in the University of Marburg. His recent death will be felt as a keen loss by the hundreds of students who have felt the unusual stimulus of his lectures. Professor Herrmann combined in a rare degree the qualities of keen intellectual analysis and religious fervor, and was a powerful influence in establishing the religious value of a genuinely scientific spirit. His best-known work has been translated into English under the title *The Christian's Communion with God*. His numerous critical writings made him a constant factor to be reckoned with in the development of theology in Germany.

The Death of Professor Williston Walker.—In the death of Williston Walker, March 9, 1922, at the age of sixty-one, not only has Yale University, but also the theological world of America, sustained a distinct and irreparable loss. He taught first at Bryn Mawr, then in Hartford Seminary, 1889-1901, and finally as successor to Professor George P. Fisher in the chair of church history in Yale, where as teacher, author, counselor, and administrator he contributed without stint, not alone to the higher life of the University, but also, and more particularly, to the field of ecclesiastical history, in which he was a tireless and indefatigable student and investigator.

His writings include *The Reformation* (1900), *John Calvin* (1906), *Great Men of the Christian Church* (1908), *The History of the Christian*

Church (1918, probably the best one-volume church history in the English language), as well as valuable interpretations of the history of his own denomination, viz., *Creeds and Platforms of Congregationalism* (1893), *History of the Congregational Churches of the United States* (1894), and *Ten New England Leaders* (1901).

But apart from the fame of high scholarship and literary achievement, Williston Walker will be held in loving memory by associates, pupils, and friends who have had the rare gift of his friendship, and have shared the atmosphere of his unhurried, untroubled, beautiful soul.

A Modern Theory of Guardian Angels.—Winston Churchill expresses his ideas on immortality in the April number of the *Yale Review*. Under the title "An Uncharted Way" the author attempts to prove a life after death by certain effects that we experience in this life. The writer maintains that "one who has what is called the religious experience in any intense degree is brought into contact with mental forces of a power hitherto unimagined. Such a one understands then that the visible world is part of a more spiritual universe from which it draws its chief significance." There is in this experience something akin to that creative feeling which we call inspiration. There are times when we feel the power and presence of this productive force, but we know not whence it came or whither it went. Invariably we ask, What is the source of such an expression of energy? The author answers this question by saying that individuals in the unseen realize themselves by giving energy in will, emotions, and intuitions to persons in this world. "Individuals in the unseen retain and perhaps acquire interests in persons here whose lives they wish to mould, to whom they desire to give opinions or ideas." They are "the right hands" who, when conditions permit, supply us with that creative energy which we call inspiration. By prayer or wishing the conscious mind also draws strength from a "right hand" that is supplying it. In concluding his theory of immortality the writer says, "If we act as if immortality were true, we gain more and more abundant life." Such action will inspire and vitalize us in this life and, if there is another life beyond the grave, we will not arrive there in a state of separation from our friends until our unbelief is overcome, but shall at once enjoy the blessings of fellowship and friendship.

The Religious Inadequacy of Creeds.—One reason why creeds are growing more and more inadequate is because they lack reality in relation to personal experience and also in relation to other epochs than those in which they were formulated. It is on this ground that many earnest

Christians have refused subscription, and that later ages have revised, conventionalized, or ignored creeds. "A deeper objection to formal creeds," says the editor of the *Congregationalist* of March 30, "is their lack of definite relation to human needs. Their contents and expression alike are dominated by the speculative and the critical. It is this that marks them so far below the declarations of faith contained in the teaching of Jesus. There is hardly a word of the Master's teaching that sounds outside the range of definite human need. God is defined in terms of his relationship to the soul. It is doubtful if there is a word regarding his absolute being, or of metaphysics, divorced from ethics and salvation." Likewise if the needs of humanity were ever before our minds, the elaborateness and exactness of theological dogmas would be exchanged for a simple and refined interpretation of God in the soul's own language and experience.

Defining Human Nature.—What is the characteristic mark of human kind? An answer to this inquiry is given by Cassius J. Keyser in the January number of the *Hibbert Journal*. Dr. Keyser is professor of mathematics in Columbia University and consequently speaks as a mathematician. He feels that a right conception of the nature of man is prerequisite to the solution of the great world-problems. Our generation has inherited two concepts of man. "One of them is biological or zoölogical. According to this conception man is an animal—a kind of species of animal. It is this misconception that has marred our social life. If this idea is continually retained, our ethics will be in the future what it always has been in a large measure—a zoölogical ethics, animal ethics, the ethics of tooth and claw, the ethics of strife, violence, combat, and war. The other conception of man which must be relinquished is the mythological conception. Here man has strictly no place in nature. He is neither natural nor supernatural but both at once—a kind of hybrid of the two." Suffice it to say that if we humans do not constitute a perfectly natural class of life, then there never has been and never can be a human ethics having the sanction of natural law. Then our ethics will continue to carry the confusion and darkness produced by the presence of mythological elements. "A natural view of life shows us that plants constitute the lowest order of life. They can transform basic energies of the soil, but they cannot move in space. They constitute life-dimension I. Animals also transform the energies of sun, soil, and air, but they have the power to move. They constitute life-dimension II. Human beings can move in space, but if that were all, they would be nothing more than animals. Years ago when they

appeared on this globe without guiding maxims, precedents, science, art, philosophy, or instruments, they initiated the creative movement called civilization. This creative power the animals have not. It is this distinction that man needs to meditate upon in order to get an ethics that will be human." And a genuinely human ethics will give him a freedom in accord with natural laws, and a righteousness that will not contravene these laws.

Making the World Better.—"The war is too much with us," says General Booth in the March number of the *Review of Reviews*. "We have won almost everything but peace and pursued every line but gratitude." Peerages and pensions and promotions, monuments and mandates and votes of thanks, leagues and conferences and referenda, campaigns in favor of tariffs and reparations and the rest—all these may be well enough in their way. But we have not yet seen the peace that has come to us in its true light. "The peace in its way seems as great a test as the war and if we neglect to make ourselves worthy of it, it will certainly not come our way in its fulness of opportunity again." It seems as if many consider the coming of peace a pass into the whirlpool of pleasure. And a lowering of the civic currency is assisting this dangerous craze for pleasure. "But pleasure rather than happiness—which is a very different thing—means extravagance; extravagance breeds debt, and debt breeds crime." This passion for pleasure will not make the world better. It is a disease which must be remedied. General Booth finds such a remedy in self-denial. "I think," says he, "if the people went in for less pleasure and more mutual service, they would enjoy life ten times more than they do. Pleasure such as I have discussed soon wears out its welcome, and the appetite grows as the food loses its flavor. But practical altruism grows sweeter and more attractive every day." Its power for making the world better is unlimited.

Is the Mind a Separate Entity?—"Science and Religion" is the title of an article in the February number of *Harper's Magazine* in which Mr. Charles P. Steinmetz discusses the possibility of the existence of a separate entity called mind. In the past, chemists accepted as true the equation 2H_2 plus O_2 equals $2\text{H}_2\text{O}$. "Innumerable times it had been experimentally proven by combining 4 parts of hydrogen and 32 parts of oxygen into 36 parts of water vapor. Today this has been corrected and the equation now stands: 2H_2 plus O_2 equals $2\text{H}_2\text{O}$ plus 293,000*J*. Chemists now recognize that the transformation of energy is coincident with the transformation of matter. Every time the

experiment is made this energy makes itself felt as flame, as heat and mechanical force. Now this means that the transformation of matter is dissoluble from the transformation of energy. But when mental activity occurs, chemical and physical transformations accompany it, and are coincident with it. Now if for a hundred years the first equation was considered complete until we found that one side was lacking, the question may well be raised: Should not the second equation be written 2H_2 plus O_2 equals $2\text{H}_2\text{O}$ plus 293,000*J* plus *X*, involving all three entities, matter, energy, and mind? We have no satisfactory means of recognizing entity '*X*' except in those rare instances of high intensity when it appears in a mental process. But entity '*X*' may have many forms in which it is not recognized even as the flame was not recognized as the entity energy for a long time. Assuming then that mind were a form of the entity '*X*', how would this bear on the problem of immortality? Just as energy and matter continually change their forms, so entity '*X*,' would continuously change, disappear in one form and reappear in another." The writer concludes by saying that since entity "*X*" cannot be conceived as existing permanently in one and the same form, the permanency of the ego—that is, individual immortality—would still be illogical.

The Social Translation of the Gospel.—"For every Christian life taken seriously there is a task of translation. Not only those who teach Greek and Hebrew are translators. The men who constructed our systems of theology have been rendering history and experience into a different language. The builders of cathedrals were translators of the gospel. And now for many years there has been a demand for another translation—the social translation of the gospel." So writes Henry J. Cadbury in the *Harvard Theological Review* of January. And what the writer emphasizes is not so much the word "social" but the word "translation"! The gist of this translation may be stated thus: Jesus' attitude was to the problems of his time as the Christian's attitude should be to the problems of our time. This means that we must study the problems of Jesus' time, the attitude of Jesus to them and the problems of our time. Some of the factors that have been so translated and may help us to deal soundly with the perplexing questions of our day are:

1. The moral earnestness of Jesus. Jesus' teachings deal not primarily with theology but with conduct. In contrast with some theologians today Jesus' emphasis was not on the speculative but on the moral. Both implicitly and explicitly he stands for moral values.

2. Jesus contributes to our social questions a distinctive method. He resolutely rejected as of Satan the adoption of evil means for a good end, and though it pointed to the way of the cross, he felt bound to follow God's thoughts rather than men's. But nowhere is his method so unique as when he deals with evil. He thought that evil could be overcome with good. He desired not the punishment of the wrong but the making right of him who was wrong. Jesus dealt not with symptoms but with diseases. And this is the index to the social translation of the gospel today. It is a translation that requires loyalty to the spirit of Jesus.

Ancient Wisdom Needed in Modern Times.—An article on evolution by Mr. Bryan which appeared in the *New York Times* of February 26 drew forth a significant reply from Mr. Henry Fairfield Osborn, president of the American Museum of Natural History. In this connection Mr. Osborn calls attention to the attitude of St. Augustine, who in the fifth century was more advanced in liberality toward science than many present-day defenders of literal interpretation. Mr. Osborn quotes a passage where St. Augustine says: "It very often happens that there is some question as to the earth or sky, or the other elements of this world . . . respecting which, one who is not a Christian has knowledge derived from most certain reasoning or observation, and it is very disgraceful and mischievous and of all things to be carefully avoided, that a Christian speaking of such matters as being according to the Christian Scriptures, should be heard by an unbeliever talking such non-sense that the unbeliever perceiving him to be as wide from the mark as east from the west, can hardly restrain himself from laughing." As has often been noted, the Fathers in the early church would have been far less disturbed by the doctrine of evolution than are some modern defenders of the faith.

Tolstoy's Quest for Truth.—Alexander Kaun, a member of the Slavonic department of the University of California, has written a very illuminating article on "The Last Days of Leo Tolstoy," in the March number of the *Atlantic Monthly*. He bases the article on some unpublished documents recently released from the secret archives of Soviet Russia. The writer gives us a closer view of the personality of Leo Tolstoy. His life was a constant pursuit of one "hero" who had attracted him since his childhood, boyhood, and youth—Truth. Every detail in his life and work illuminates the difficult road which he followed in his quest of this "hero." After his excommunication from the Russian church, he wrote a dignified reply to the Holy Synod which was

characteristic of his ever-growing conception of truth. "I began by loving my orthodox faith more than my repose" ran the conclusion to his reply to the Holy Synod; "then I came to love Christianity more than my church; and now I love Truth more than all else in the world. And for me Truth still coincides with Christianity, and in the measure in which I profess it, I live calmly and joyously, I approach death." These words are very significant in the light of many tragedies through which Tolstoy passed. And among these his domestic tragedy with Countess Tolstoy is not the least significant and instructive. It is particularly this personal Golgotha of his that reveals the meaning of this quotation from one of his writings: "As the sensation of pain is a necessary condition for the preservation of the body, so is suffering a necessary condition of our life from birth till death."

The Universality of Life in Space.—"The Multiple Origin of Man" is the caption of an article by W. H. Ballou published in the April number of the *North American Review*. In connection with the theory of the multiple origin of man the writer says: "Nor is it essential to hold that life evolved on this earth. Is it not more reasonable to admit that life is universal throughout space, on planets fitted for it, and during a period which includes the whole Infinite of time? That being so, small forms of life, such as one-celled organisms and even some many-celled types, could easily reach this globe, borne on wandering bodies. There is ample proof, succinctly stated by Lord Kelvin, that there was an era when the earth was in such a position in space that climatic conditions were favorable to living organisms, arriving here on meteorites. He also found that living organisms flourishing in the long warm tails of comets, were landed when the earth was enveloped in such tails. Hahn, who examined cross-sections of chondrites with a microscope, found just such fossilized organisms. The great litholite which fell near Knyahinya, Hungary, proved a veritable mine of fossil forms. They have been tabulated as sponges, corals, crinoids, etc. Thus Hahn established the universality of life in space." It must be remembered that this little bit of an earth is only one of a billion worlds, perhaps with animal and vegetable life. Human conceit has too long assumed that all the orbs in space exist only for the delectation of mankind. An appreciation of the magnitude of the universe and the limitations of human knowledge will make for a humility which ought to go far to prevent dogmatism.

Are We Intelligent Enough to Preserve Civilization?—That the mental and moral disorder of the world may be due to the fact that

one-half of our population are children mentally is suggested by an article by Cornelia James Cannon which appears in the *Atlantic Monthly* for February. Mrs Cannon analyzes the results of the army tests applied during the war. These intelligence tests were applied to 1,726,966 officers and enlisted men. Of the white men tested 47.3 per cent were rated at a mental age of twelve years or less—that is, as morons. Of the entire negro draft, 89 per cent were graded at the mental age of twelve years or less. Taking blacks and whites together, it is apparent that a large percentage is of the moron type. The same proportion found in the 1,726,966 probably obtains for our whole male population. Of all the foreign born 46 per cent were rated at the mental age of nine years or less. Our mentality is probably not lower than that of other nations, and we may not be worse off than other generations; but we evidently have a great problem upon our hands. What can be expected when a majority of our population have the appetites, passions, and brute strength of adults and the mentality of children? No wonder that we have been witnessing crime waves, rebellion against established standards, self-indulgence, and irresponsibility. The reform and salvation of the world rests upon the small percentage of men and women of superior intelligence.

New York's Church-Hotel.—According to present plans a unique structure will be erected in New York upon the site where the Metropolitan Tabernacle now stands. The building will be a seventeen-story hotel, with a church occupying part of the first three floors, a school for missionaries on the roof, and guest rooms in the rest of the combination building. There is to be strict supervision of guests so as to insure the highest moral tone of life in the church-hotel. It will cater mainly to church members, of whatever denomination they may be. The new church-hotel no doubt will meet the real need, and out-of-town guests will probably find it an inviting place to stay.

How Can India Be Educated for Self-Government?—The question is being faced quite frankly by many leaders in Indian thought. K. T. Paul, the national general secretary of the Y.M.C.A. in India, suggests (*Young Men of India*, May, 1921) that a fertile field lies near at hand which may be cultivated through a widespread system of adult education. He shows convincingly that the education of the young is not sufficient to enable India to face her responsibilities in the immediate future. There must be some way of developing the present generation of adults to an intelligent appreciation of their problems and duties,

that they may use their best powers for the welfare of the community and the empire.

Mr. Paul suggests that there are three existing social organizations which may be made effective in promoting adult education: viz., (1) the co-operative society, (2) the theater, (3) the weekly rural market. It is significant that all three of these have a strong community emphasis that would tend to train for social responsibility in an admirable way. At the same time all these are the natural expressions of Indian life and not importations from the West. The whole program suggested by Mr. Paul shows a keen understanding of India's needs, and an intense eagerness to see her take her place as one of the great democracies of the world. It is worthy of the most careful consideration by all who are interested in this great empire of the East.

The Lynching Infamy.—That our nation's conscience is awakening to see some of the evil and injustice it has permitted within its borders is evidenced by our changing attitude toward lynching as a method of dealing out justice to offenders against society. Charles Frederick Carter's discussion of "The Lynching Infamy" which appears in *Current History* (March, 1922) sets forth some interesting facts regarding our changing attitude toward this evil. There has been a steady decrease in the number of lynchings for the last thirty years. In 1892 the number was 208 and in 1921 they numbered 63. The number for the decade ending with 1921 when compared with the decade ending with 1901 shows a decrease of 58.6 per cent. Congress has begun an effort to aid the states in preventing further lynchings. On January 26 the House passed a bill the purpose of which is "to assure persons within the jurisdiction of every state the equal protection of the laws, and to punish the crime of lynching." The bill provides a heavy penalty for participants in the offense and requires the county in which a lynching occurs to forfeit \$10,000 to the family of the victim. If this bill becomes a law, mob rule may become distinctly discouraged.